

HISTORY OF THE QUR'ÂN IS WITHIN THE QUR'ÂN: SUMMARISED:

THE QUR'ÂN PROVIDES ITS OWN HISTORY:

IT NAMES ITSELF THE TITLE QUR'ÂN (2/185; 50/1; 41/3; 43/3; 42/7; 20/113; 39/28; 18/54; 10/37; 6/19; 85/21-22 ;)¹.

THE QUR'ÂN GIVES THE NAME OF ITS AUTHOR (25/6; 41/42; 45/2; 46/2; 6/19; 6/114; 4/166)

THE LANGUAGE IT WAS REVEALED IN (41/3, 44; 13/37; 26/195; 16/103; 42/7; 43/3; 46/12; 20/113; 39/28)

THE QUR'ÂN WILL BE ALWAYS BE PROTECTED FROM CORRUPTION AND CAN NEVER BE PRODUCED BY HUMAN BEINGS (15/9; 3/7; 41/41-42; 10/37; 4/82; 2/23-24; 52/33-34; 11/13; 85/21-22)

WHEN AND HOW THE QUR'ÂN WAS REVEALED (2/185; 97/1; 25/32; 17/106)

TO WHOM THE QUR'ÂN WAS REVEALED (29/48; 47/2; 48/28-29)

GUARANTEE THAT THE PROPHET WILL NEVER FORGET THE QUR'ÂN (87/6)

THE QUR'ÂN EXISTED IN WRITTEN BOOK FORM FROM THE TIME OF ITS REVELATION, AND EVERY WORD REVEALED TO THE PROPHET WAS PUT TO WRITING IMMEDIATELY BY HONOURABLE SCRIBES AND THE BOOK TESTIFIES TO THIS (Stated in multiple verses including: 3/7; 85/21, 22; 52/2-3; 68/1; 45/2; 46/2; 46/12; 80/13-16; 6/114; 16/89; 41/3; 98/2; 29/48; 3/7; 75/17; 7/52; 41/41; 96/ 1-5). (There was no lag or interval for mistakes to creep in).

THE PROPHET IS GUARANTEED SPECIAL PROTECTION (5/67)

THE ARRANGEMENT OF THE ENTIRE QUR'ÂN WAS PART OF THE DIVINE SCHEME (75/17).

ALLÂH ALONE EXPLAINS THE AL-QUR'ÂN (6/114; 6/105; 6/55; 7/32; 7/52; 7/174; 9/11; 10/24; 13/2; 14/25; 16/89; 17/12; 18/54; 30/28, 58; 39/27-28 41/3; 10/37; 25/33; 65/11; 12/111; 17/89, 11/1; and many more)

THE LAW OF INTERPRETATION OF THE QUR'ÂN IS RECORDED WITHIN THE QUR'ÂN IN CHAPTER 3 VERSE 7. (*Muhkamât* (absolutely clear and lucid, decisive); they are *Ummul-Kitâb* (the core of the original foundation of all revelation; the Essence of Allâh's Will and Law; and

¹ Please note: The verse/s numbers may vary by 1 or 2 or 3 depending on the different translators' method of numbering.

the basis of the Qur'ân and also its protector, hence literally the ‘*mother of the Book*’); and others are *Mutashâbihât* (allegorical), which are subject to the decisive verses meanings.

THUS THE QUR'ÂN HAS A CLEAR BACK-GROUND HISTORY AND A LAW OF
INTERPRETATION WHICH IS NOT THE CASE WITH ANY OF THE OTHER SACRED
BOOKS!

SOME ADDITIONAL NAMES OF THE GLORIOUS ARABIC QUR'ÂN

Al-Kitâb (2) al-Furqâan (3) al-Dhikr (4) al-Hûkm (5) al-Hikmât (6) al Shîfa (7) al-Mubîn (8) al-Rahmât (9) al-Azîz (10) al-Nûr (11) al-Hûda (12) al-Mâjid (13) al-Burhân (14) al-Kârim (15) al-Mukarramah (16) al-Qayyim (17) al-Shifâ (18) al-Rûh (19) al-Muhaiymin (20) al-Baÿân (21) al-Haqq (22) Mubâruk etc

The Institution of Salât was established by all the prophets of Islam and is nothing new- refer 41:43 and 21:25 (not quoted) and the verses below pertaining to Salât of the Prophets, Mariam, and of ïsâ, (p.b.u.t.).

2:111: “...Produce your proof if you are truthful.”

20:132. “Enjoin² prayer on thy people (O Muhammad), and be constant³ therein. We (Allâh) ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the hereafter is for righteousness.”

(i) Prophet Ibrâhîm (as) about his salât in verses: 22/78; 2/125; 14/35-36; 21/73; 14/37; 14/40: (ii) Mûsa (as) in 10/87; (iii) ïsâ (as) in 19/31; (iv) Mariam (as) in 3/43; (v) Prophet Ismail 19/54; (vi) Muhammad(as) in 26/217-220; direction to face when performing salât, 2/142-145; 150; wudhû before salât, 5/6; call to Salât (Azaan) chapter 5/58; be attentive in Salât 4/43; establishing regular Salât in multiple, multiple ayât including 7/170, 6/72, 2/125, 4/103; shortening of Salât 4/101; and many other related ayât on Salât!

3:39: “While he (**Zakaria**) was standing in **prayer** in the chamber, the mala’ikah (angels) called unto him: Allâh doth give thee glad tidings of Yahyâ, who cometh to confirm the word of Allâh, and would be a leader, abstinent, and a prophet – of the company of the righteous.”

² : Enjoin: To direct, require, command, or admonish. to prescribe (a course of action) with authority or emphasis: to direct or order to do something:-

³ : Constant: Not changing or varying; uniform; regular; invariable: Continuing without pause or let up: marked by firm steadfast resolution or faithfulness : exhibiting constancy of mind or attachment

5:13: “Allâh did afore-time take a **covenant**⁴ from the descendants of Isrâel and We (*i.e.* Allâh) raised up among them twelve chieftains, and Allâh said: I am with you if ye **establish**⁵ **regular prayers**, pay up the Zakât , believe in My Messengers, honour and assist them, and loan to Allâh a beautiful loan,.....” (also 2:43)

14:40: “O my **Rabb**⁶ make me (**Ibrâhîm**) one who **establishes regular prayer, and also among my offspring** – O our **Rabb**, and accept Thou my prayer.”

19:31: “And He hath made me (**Îsâ**) blessed wheresoever I be, and hath **enjoined on me regular prayer** and Zakât as long as I live.”

19:55: “He (**Ismâ’îl**) **used to enjoin on his followers regular prayer** and Zakât and he was most acceptable in the sight of his **Rabb**.”

20:14: “Verily I am Allâh, there is no God but I: so serve thou Me (*i.e.* Allâh) only, **and establish (keep up) (O Mûsa) regular prayers for celebrating my praise.**”

THE **LAW OF INTERPRETATION** OF THE QUR’ÂN IS RECORDED WITHIN THE QUR’ÂN IN **CHAPTER 3 VERSE 7**: ***Muhkamât*** (absolutely clear and lucid, decisive); they are ***Ummul-Kitâb*** (the core of the original foundation of all revelation; the Essence of Allâh’s Will and Law; and the basis of the Qur’ân and also its protector, hence literally the ‘***mother of the Book***’); and others are ***Mutashâbihât*** (allegorical), which are subject to the decisive verses meanings.

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WESTERN CRITICS

Western critics of the Qur’ân frequently point to the allegedly “incoherent” references to Allâh - often in one and the same phrase - as “He”, “Allâh”, “We” or “I”, with the corresponding changes of the pronoun from “His” to “Ours” or “My”, or from “Him” to “Us” or “Me”. They seem to be unaware of the fact that these changes are not accidental, and not even what one might describe as “poetic licence”, but are

⁴: **Covenant:** n. a mutual agreement, an engagement entered into between God and a person or a people- a dispensation, testament, to agree to, to stipulate

⁵: **Establish-** to found, institute, build, or bring into being on a firm or stable basis: to institute (as a law) permanently by enactment or agreement. Settle, to make firm or stable; set up, organize. Synonyms: authorize, base, build, constitute, create ... verb: assign responsibility; decide.

⁶ ⁶: According to ar-Râghib al-Isfahâni who reveals the following in his Mufradât alfâz al-Qur’ân: That is, ‘the word **Rabb** originally means, to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion.’ Please note that the word has different meanings when it does not refer to the Creator. Refer to al-Qur’ân chapter 87: verses 1-3. The word ‘Lord’ does an injustice to the real meaning of **Rabb**! The attribute of Allâh, **Rabb** is the most used in the Qur’ân after the proper name, Allâh!

obviously deliberate, a linguistic device meant to stress the idea that Allâh is not a “person” and cannot, therefore, be really circumscribed by the pronouns applicable to finite beings.

QUOTE FROM IMAM GHAZZALI:

“**Allâh** has got no length and breath as these are attributes of a body which is an originated thing. Its Creator existed from before it. So how would **Allâh** enter in a body, as **Allâh** existed by Himself before all originated things and there was nobody along with Him? **Allâh** is an All Knowing, Almighty, Willing Creator. These attributes are impossible for a body. **Allâh** exists by Himself without the substances of a body. **Allâh** is not like any worldly thing, rather He is ever living, ever-lasting, and nothing is like Him. Where is the similarity of the Creator with the created, the Fashioner with the fashioned? Hence it is impossible that anything can ever resemble **Allâh**!” (Ghazzali - “The Revival of the Religious Sciences” Vol. 1, p. 130)

Qur’ân: 41:44. “**Had We (Allâh) sent this Qur’ân (in the language) other than Arabic, they would have said: “Why are not its verses explained in detail? What! (a Book) not in Arabic and (A Messenger) an Arab?”** say: “It is a guide and a healing to those who believe; and for those who believe not, there is deafness in their ears, and it is blindness in their (eyes): they are (as it were) being called from a place far distant!”

“Aramaic was a poverty-stricken tongue compared with Arabic, and not even classical Hebrew at its best could rival Arabic in its astonishing elasticity. From its own inner resources it could evolve by autogenous processes the *mot juste* (i.e. ‘exactly the right word or words to express something’) which new arts and new sciences demanded for their intellectual expression.” ‘The Legacy of Islam Edited by the late SIR THOMAS ARNOLD C.I.E., F.B.A., Litt.D. and ALFRED GUILLAUME M.A. Oxon., Principal of Culham College Formerly Professor of Oriental Languages in the University of Durham’

In his ‘*Making of Humanity*’ (1948) Robert Briffault writes:

“There is not a single aspect of European growth in which the decisive influence of the Islamic culture is not trace.”⁷ And further on he says: “*Science owes a great deal more to Arab culture, it owes its existence.⁸*”

George Sarton in his celebrated work, ‘*The Introduction to the History of Science*’ (1956) remarks: “**The**

7 : ‘*Making of humanity*’, pg. 202 – Robert Briffault.

8 : ‘*Making of humanity*’, pg. 203 – Robert Briffault.

main task of mankind was accomplished by the Muslims.”⁹

LINK FOR MANY QUR'ÂNIC FILES ON VARIOUS TOPICS:

<https://drive.google.com/open?id=0BywNe3dxy2PGbjQ2T1c2Z3RzRkk>

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43-44. “THE (i.e. QUR'AN) IS INDEED THE MESSAGE, FOR THEE (i.e. MUHAMMAD) AND FOR THY PEOPLE; AND SOON SHALL YE (ALL) BE BROUGHT TO ACCOUNT.”

⁹ : ‘*The Introduction to the History of Science, Vol. I*’, pg 624 – George Sarton.